

A
LETTER

FROM A

Gentleman in the City,

TO

His KINSMAN in the Country,

Concerning the

QUAKERS

LONDON,

Printed in the Year, 1705.

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Feb 15, 1936

A M O R H

Gentlemen in this City.

TO

Mr KINSMAN in the County

Concerning the

QUAKER

LOM&OY

Printed in this Town 1705.

And when he was sent into all the world, he sent the twelve, and said unto them, Go not into the way of the Gentiles, and into no city of the Samaritans enter ye: But go rather to the lost sheep of the house of Israel.

LETTER

From A. and I. will not find another

Gentleman in the City, &c.

Dear Kinsman.

SIR,

I Had the Favour of yours of the 10th Currant, with your Present of Mr. B—g's Ledger: For your kind Remembrance of me, I return you my most hearty Thanks. I confess, the Author has taken much Pains, and could I believe that it was either Love to Christianity in General, or Charity to the **QUAKERS** in particular, Induc'd him thereunto, I should not be such an Advocate for them, as I have and am like to be. But when I consider his way of Writing *his own* *Notions*, and his way of Quoting *their Authors*, I cannot think him to be any other than an In-veterate Enemy to the **QUAKERS** in particular, and a Scandal to Religion in General. And under that Character, I dare say you will agree with me, that all his Scribble (especially his *Annual Ledger*) will turn to no other Account, than raising a Lasting Infamous Monument to the Exposing our Church, and Confirming the **QUAKERS** in their Dissent.

I must, dear Cousin, acknowledge my self extreamly oblig'd
to you for your good Wilhes and Regards towards me, of
which, I have had sufficient proofs at our last Conference, as

well as it is again repeated in your kind Letter. But, as I told you, so I continue to say, I have no inclination to Bigotry to my Perswasion, nor am I like to be joyn'd in a very strict Fellowship with these People; tho' I own my Judgment tells me they are the *nearest* the Pattern our Spiritual *Moses* has shown us, of any that profess to be his Disciples. You seem to make your self merry about their Petticoat-Fathers, and think it a severe Penance to spend an hour or two to hear them thump the Gallery. But, Sir, why should you not undergo such a Penance cheerfully, especially if you broke Bounds but the Day, Night, or Week before. You know King *David* in his Humiliation seem'd reconcil'd to *Shemei's* Curses, saying, *Let him alone, perhaps God will look on my affliction.* 'Tis the way of Divine Providence often-times to Correct us by such Instruments as makes the Correction so much the more tedious; and where it meets not with a well disposed Intellect, that is desirous to Hear, Receive Instruction, and Reform, it often becomes a Stone of Stumbling, or an Unprofitable Repetition of *Line upon Line, that they that bear it may be broken, and snared, and taken,* Isa. 28, 9, 10, 11, 12, 13.

Were it not for these Considerations, Sir, I should be as full of Resentment at the hearing of these Petticoat-Fathers, and Impertinent Rattles of some of our Sex too, as you, or any other Man. 'Tis true, the first are permitted no where but amongst the *QUAKERS*, but of the last are to be found in great plenty amongst all Sorts and Sects, as well as in our Church.

There is this to be said for the Preaching *QUAKERS*, that whether they are more Conversant in the Holy Scriptures than our Clergy, or whether they Learn one from another I cannot define; but so it is, they tumble out abundance more Scripture than many other People; tho' tis I own, often enough Impertinent, and without Coherence or Connection. Nevertheless, from those confused hints, they are the occasion of bringing several things to my Remembrance; and when I go home and examine the Text, I am able to Preach to my self a very Instructive Sermon.

But,

But, Sir, if the most Blundering Preachers amongst these People happen to do so much good (as is most certain they do) what think you of their Gifted Men as they esteem them? Since they speak not only with a good Grace, with a good Understanding, good Matter (not coming behind the most Orthodox of our Clergy.) But what is more, with that Energy that is not easily resisted, which makes me believe they are certainly under the Influence of the Holy Ghost: The very Discourses of some of them seeming to me to be much like that of the good Old Man *Justinus* met with, when he had wearied himself with *Platonick Philosophy*.

To meet with a Set of these Gifted-Men (as once in my Life I did, I think it was at their Yearly-Meeting) and to observe the Reverence, the Order and Harmony, and yet intermix'd at the same time with the greatest variety, would make you think you were at the Feast of *Pentecost*, Recorded in the *Acts of the Apostles*.

I profess, when I have heard and seen these things, and thought of our hum drum Publick Notaries, that once a Week (sore against their wills) mount the Pulpit, and with their Spectacles re-examine their Notes, &c. with that awkwardness, as if they were going to Pronounce the Sentence of Death upon a Bottle Companion. It makes me as Heart-sick, as if I had taken a quart of warm Water.

Can you think then, Dear Cousin, that I will totally desert the *QUAKERS*, or their Meetings! No more than I would one of honest *Harry Killigrew's Soops* for a Dish of Insipid Water-gruel.

As I am not, I confess, Stoick enough to be guilty of such self-denial; and have a good Opinion of the *Quakers*; so I thank God, I want not Charity for you, and all the rest of our Church, whom I know to be Men of Sincerity, and Servers of God in the uprightness of their Hearts. But if ever you think the *Quakers* should come back again to our Church, and that that Schism shall have an End: I must be free with you, I Judge it can never be, unless our Clergy please, or rather, unless it please God to order them to be the Instruments thereof. For, Sir, the Revolt in *Feroboam's* time was of the Lord.—And 'twas the Idolatry, &c. of Solomon, who

who was a *Fure Divino* King, and the Folly of *Rehoboam*, who followed the young Mens Council, that Was the Cause thereof, as we find from the Prophet *Abijah*, who Rent a New Garment into Twelve pieces, and gave *Jeroboam* Ten of 'em, saying, *Thus saith the Lord; Behold I will rend the Kingdom out of the hand of Solomon, and will give Ten Tribes to thee*: And *Jeroboam* at that time, was in so much Favour with God, that the Prophet in the Name of the Lord, adds: *And if thou wilt hearken to me, and walk in my ways, and do what is right in mine Eyes* (the only Condition to Establish Thrones and Communities) *I will be with thee, and build thee a sure House, and will give Israel to thee, and will afflict the Seed of David, tho' not for ever*: And for this favour of God, *Solomon* sought to kill *Jeroboham*.

Tis true, afterwards *Jeroboham* did not hearken to the voice of the Lord, nor walk'd in his ways, and then the Lord deserted him. But the Cause of all this was, 1st, Idolatry in *Solomon*; and 2dly, Ambition and Oppression in *Rehoboam*, and this produc'd, 1st, A Division of the Tribes, 2dly, Calves at *Bethel* and *Dan* to be Worshipped; 2dly, War between the Tribes; 4thly, a great Dissolation by that War, which made way 5thly, for an Enemy to come in and carry away both into Captivity. Even so, Sir, I take all the Revolts and Schisms to proceed from Corruption and Idolatry, viz. Oppression and Covetousness of our Clergy: And therefore to bring back the *Quakers* into the Bosom of the Church, our Clergy must Reform; and,

First of all, they must throw up their Demands to Tythes, as a Divine Right, because tis not to be proved.

2dly, They must not demand them by Vertue of any Humane Law; because they are, 1st, *Jewish*, and 2dly, *Popish*; the first, their Law, Covenant, and Priesthood, Christ has Abolish'd; and therefore in Honour, as well Duty to him, they must be deny'd. 3dly, In Honour and Justice to the *Reformation*, must likewise be deny'd, or else we cannot be true Protestants.

3dly, Throwing up their Claims both Temporal and Spiritual to Tythes, and depending on the Civil Government for their Salary; and what is more, the Heaters Bounty will be a means

a means to stop the *Quakers* mouths, and remove those Prejudices they have justly let in against them.

4thly, our Dignified Clergy must, or ought to Learn this part of Christianity of the *Quakers*, viz. Not suffer a Man of an Immoral Conversation to Exercise that Holy Office: But do as they do, upon Conviction, strip him of those Holy Vestments.

5thly, Our Clergy must be Men Gifted by the Holy Ghost in **Reality**, viz. able to speak to the Heart, as well as Ear.

6thly, and Lastly, they must be Qualified according to to St. Paul's Institution, 2 Cor. 6. 3. Giving no offence in any thing, that the Ministry be not blamed: But in all things approving themselves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes and Imprisonments, in Labours, in Watchings, in Fastings, by Pureness, by Knowledge, by Long-sufferings, by Kindness, by the Holy Ghost, by Love Unfeigned; whereas now many are too well known by Scandalizing the Ministry in almost every thing. In Peevishness, in Jollity and Mirth, in Aboundings, in Voluptuousness and Ease, in Luxury and Pride. By Defilement, by Ignorance, by Impehiteney, by Churlishness, by a Diabolical Spirit, that Prompts, not only to Pride, but also to Envy, by which, they are so far from Love unfeigned, that 'tis hardly possible for them to feign any Love at all.

Sir, this is but too true, as you very well know from sad Experience, not only in your own Parish, but the next. But if you think I condemn all from some, yea too many Instances, you are mistaken. I own, amongst the Dignified Clergy there are Great and Worthy Men; But until it shall please God to bring our Clergy under the aforesaid Apostolical Qualification, we have no Reason to hope for the *Quakers* Return to us; at least if they have a more perfect Qualification amongst themselves. For as his Lordship the Bishop of Sarum said: 'Tis the Indispensible Duty of every Christian to Communicate with the more perfect Church. And certainly that can never be esteemed the most perfect Church, where her Oracles are so very uncertain, as well as unsound in so Essential Qualification.

If from this Discourse, Sir, you take it for granted, that I am already so over-run with the Leprosie of *Quakerism*, as some has term'd it; that it is to no purpose to pursue your Arguments advanc'd at our last Conference, against their Enthusiastical Phrenzy's, as you were pleas'd to term them; I must take the Liberty to let you know, you are therein under a mistake; since I would gladly hear more of the same solid Reasons you did then advance; for you did not only almost but altogether Convince me, that there are amongst them such, whose Ignorant hot Zeal Transports them beyond either the Bonds of Religion or Reason; which exposes them to the scorn and fury of many People, and is of the first Consequence to themselves.

But then we ought in Justice to consider this sort of Madness, for so I esteem it, lodges only in a few Ignorant but wilful Persons, that will not be circumscribed by the Rules and Advice of Solemn Societies. And of such Persons I dare say there is no Society in *England* free: Witness our *White-Scarff Parson*—Mr. *Stevens*, Mr. *Leshly*, and many others amongst us, or at least that pass for Members of our Church; and the other *Dissenters* are likewise not without so many of them, as gives them a continued trouble. And therefore these *Furies* are not to be Charged to the Account of the Religion or Society of these People; because they do what they can under their Circumstances, who are void of Power to put a stop to it. And therefore, Sir, to be free with you, I cannot think that your Dislike of 'em, is so much upon the score of their Mad Enthusiasm, as you call'd it, since no such thing is approved of by them, as it is from their odd and singular Manners, their distinguishing Garb and Dialect, which makes them obnoxious to every bodies notice and Censure. Were it not for this, I cannot think, (considering their usefulness in the Creation, their Parts, their Estates, their Knowledge in Trade and Husbandry, &c.) but that we should esteem them as good a Branch of the Commonwealth as any other of the *Dissenters*. Setting aside then their Singularity (for all Societies when once formed, have too much Stiffness in them) in Address and Manners, tell me if you can, their Error in Religion. For after all that Mr. *L---y* and

Mr. Keith, &c. has said I cannot see but they are nearer the Apostolical Truth both in Faith and Practise, than any other Society.

I doubt not but you would be, Sir, of the same mind, if with patience you would Impartially Examine their most approved Authors, and compare them with the Doctrine of Christ Jesus, Recorded in the Four Evangelists, and Epistles. To say nothing of many of the Fathers. As to what Mr. Bugg, L—ly, and K—th, &c. have said, I take it to be no more than a meer piece of Artifice; for I do seriously profess I have not seen one Piece Publish'd against them (except one this Year) that looks with an Honest Intention; I mean with a serious Design to Inform and Convince them of any Errors: But rather to manifest the Gentlemen's parts (some of 'em) in Ridiculing and Banttering with some flirts of Wit, a sort of People that will not give themselves the Liberty to Jest with Religion and Sacred things as they do.

But, Sir, for Mr. Bugg's part, I should not be just to you, if I did not tell you my thoughts of him. For tho' I most heartily thank you for your good Intentions and Respects to me, in sending this *Unveiled Little Whore*, for so she is with a witness; yet being so deformed, as well as old and wretched, I cannot vouchsafe to Embrace her; you have her Draught in little, in Ovid's *Metam. Lib. 2d.* And, Sir, you know me too well, to think me fond of such a Gentlewoman.—Sir, his Design is Envy, Revenge, and Bread, you may read it almost in every Line.

My present Circumstances, having little Business these dull Times, has afforded me time to Read him through, and to make my Remarks thereupon, which I shall herewith send you; and therein be Just to him, and the Quakers also. And, Sir, so I would have you be, in your Reproof upon those Gentlemen of your Neighbourhood, who Dream'd a Bill to keep out Occasional Conformists, was the best way to preserve the Peace of the Church and State.

I own I am so far of those Gentlemen's mind, that to Conform meerly for a Place of Profit, is a very Scandalous Practice: But 'tis yet worse to do it for *that*, and for *Mischief* too, to the *Quondam Brethren*, as Mr. Bugg and Mr. Keith

has done. I confess I see no Reason for a Law to be made to render every Man a Prey to *Informers*; whose Principles of Faith and Charity will admit him to Communicate with either Old or New Friends; since amongst both, he may find such as are Exemplary for both Piety and Charity, such as are Members of the True Church of Christ, such as fear God, and work Righteousness.

There are Occasional *Conformists* of another sort come into our Church, and yet are not so prejudiced against their old Friends, but will perhaps sometimes go to hear them, and always retain Charity for them, and own 'em to be Orthodox in the main Points of Religion, but have deserted the *Quakers*, and come over to us; either for that the Terms of their Communion were in some Cases too Severe, and in others too Lax; or else for some considerable Profit. And, Sir, now I am upon that Subject, I will be free with you, to let you know my own Observations on this Head; for you must note, these *Latitudinarian Conformists* (for to them all Communities are much alike) and I can sometimes talk very freely together with *Presbyterians*, and *Independants*, and sometimes *Quakers* also, when we Meet in a proper place; and we use to go sometimes as regulary to their Meetings as to Church, &c. But to return.

That the *Quakes* are in their Discipline too severe, (provided they were Planting a Colony where few or none but themselves were to live) no Body that understands Politicks WILL OWN. For under so much the more Strictness any Society is Educated, so much the more Ease, Profit and Safety accrues to that Society.

And therefore the more they can oblige their young People to be Conformable to their Rules of plainness in Apparel, meanness of Diet and Furniture, &c. as well as to keep them by their singular way, out of a Familiarity and Acquaintance and Friendship that is purely Complaisant, I say the more they can bring this about, the more Ease and the more Wealth they will heap up and enjoy, and the less Trouble in Governing.

But to make it a Case of Conscience, and a Negative upon the *Light within*, for a Man to use the Customary Salutations;

the Customary Dialect, and Customary Habit; and tho' the power of Custom has Conquer'd all Nations, yet they think to break it by Discipline, and make the Stream run up at Hill. These it must be own'd, will not bear any other Text, than that of *Prudential Considerations*, and that I think will justifie their Conduct; since by that means, they create much less trouble than other People, whose Life is loaded with Innumerable Compliments and Ceremonies, as well as with Sinful Words and Oaths.

But their Preaching about Hats, and Wiggs, Coats and cross Pockets, Aprons, Scarfs, Hoods, Curtains, Gold-Chains, Night-Rails, &c. as if it were a Negative upon their Principles, if not all of one size, is a very ridiculous thing, and has brought more contempt and scorn on their Society, than they are aware of.

Nevertheless, it must be own'd, that excess in Apparel and Furniture, &c. is a Sin, and therefore ought to be exlaimed against, as the Learned Dr. *Edwards* in his *Preacher*, Page 97, 98, and 99, saith.

" In persuance of this Grand Task of a Preacher, which I
" am now upon; namely, his Preaching Christianity in its
" full and ample extent: I am oblig'd to insist upon his Uni-
" versal Reproving of Vice; by which I mean, 1st, His
" checking all sorts of Sins and Enormities whatsoever; and
" 2dly, His checking them in all Ranks of Persons.

" First, It is his Indispensible Office to take notice of all
" kind of Vices, for this is conformable to the Practice of the
" old Prophets; who, when ever any Enormities appeared in
" the Lives of Men, presently appeared against them, and se-
" verely check'd the, &c.

" This, says he, was afterwards practised by Christ and
" his Apostles, and also by the Pious Fathers of the Church—
" And he particularly names Covetousness, Pride, Prophaney
" Swearing, Wanton Attire, Interludes, Plays, Feasting, &c.

I assure you I do not dislike the *Quakers* for appearing against any Vices, but I blame some of them for managing their Reproofs no better, having much fiery Zeal in them, but little Discretion, and that hardens the Guilty in their Sin; for where Reproof goes without solid Reason and sound

Argument to reach the Understanding, and Conscience, 'tis Firing at a Castle Wall with Powder only, and the Besieged thereupon, hangs out the Flag of Defiance.

And that is not all, for when once People have conceiv'd a prejudice against, or a mean esteem of their Pastors, they may Preach their Hearts out, and be little the better, or wiser one or t'other.

But since I am now upon Laying open the Ill Conduct of some of their Preachers, I think to carry the matter a little further, and shew wherein they have taken up an unaecountable Stiffness; and that is in the Two Points following, *viz.*

Resolving not to pay towards either the Building or Repairing of our Churches, tho' it is made National by Law. 'Tis true, they have some shew of Reason, *viz.* They do not come there; and *2dly*, They Build their own, without calling for assistance from any other Society. But whatever of Reason there may be to them in this Argument, 'tis plain the Law is against them.

The other is, Their refusing to bear Arms in our *Militia*: God be praised, there has yet never been, nor I hope in my time will be any occasion to try them in Earnest. But if their Wives and Children were to be murthered before their faces, I am apt to think Nature would Rebell against Principle: Their Notion of being Redeem'd from Wars and Fighting, and that Christ's Kingdom is peaceable, &c. is Orthodox we must own, but how to reduce it to Practice, as the World now is, will prove very difficult. The Reason I conceive is; Because tho' that belongs to Christ's Kingdom, it cannot yet take place, because of *Antichrist's* Reign, which must be brought down with the Iron Rod, as well as Breath of the Lord's mouth.

Their Denial of all Oaths we must allow them to be Right in, or else the Text means quite otherwise than it says; and if so, is it not all one to them if it was in an unknown Tongue, since they must go elsewhere to unlock the Mystery, and bring forth the Meaning? But I think the Case is Indisputable on their side, and therefore to the Eternal Praise of the Renowned K. *WILLIAM*, in his Reign it was that the Law pass'd for *Their Solemn Affirmation to pass instead of the Usual Form of Swearing.*

Tythes

Tythes is another tusling and strugling Negative that they have Embraced, magure the force of the Lords Host of Ten Thousand, besides their Captains. I cannot say they have had such Success as they hoped for ; But so it is, *Sir*, Might has overcome Right before this day : King *William* Engag'd at *Landen* those that were too many and too mighty (as our *Form of Prayer* had it) for him : And tho' these People still Labour under some Sufferings on that account, yet for certain their Cause calls aloud for Relief ; and not only theirs, but all the Free Christian People in *England*, since they have Right and Truth on their side who refuse to pay.

And I doubt not, *Sir*, but you will be of my mind, when you consider, that 'tis not demandable in *England* by any other Law, than what is grounded on the 27th of *H. VIII. Chap. 20.* which declares *Tythes payable to God, and Holy Church.*

Now if Tythes are only due to God, and Holy Church, as that Statute declares ; how comes it to pass that an *Heretical Church* takes them ? Has that *Holy Church* on whom it was so settled, Transfer'd it by any Instrument to those that now demand them. The *Quakers* own that by that Law they are a Debt upon the Nation, but none at all to the Demander. And for *Holy Church*, which is meant that of *Rome*, they cannot believe *any such*, when they set up again, what the *Holy Head* cast down and abolish'd ; that is, the *Priesthood which took Tythes*, as the Author to the *Hebrews* has faithfully and fully told us.

The Settlement being made upon God, and *Holy Church*, it was by *Usurpation*, and not *Ordination*, that the *Pope of England*, I mean King *Henry VIII.* took them into his own Hands ; not as King of *England*, but as Head of the Church : And therefore to that Church, and no other, can it be a due Debt ; and consequently the *Quakers* are not to be blamed, for refusing to pay them to the present Demanders.

And the whole Nation, I conceive, with submission, ought to thank them for it ; since by that means, their Eyes may be open'd, to look into the Reason and Cause why these People, any more than others, should refuse Payment ; which they will find to be as above-said, the 27th of *H. VIII. Chap. 20.* For the Repealing of which Popish Law, not only the *Quakers*

Sufferings

sufferings call loudly; but the Scandal the Reformation is Loaded withal, Cries much more loudly for its Abrogation. 'Tis not for me to pretend to direct how the Estates of many Gentlemen may be secured, that lie in Impropiations, since the Wisdom of an *House of Commons* may find out a hundred ways to give a better Title to these Estates; and thereby make them much more Valuable to the Proprietors, as well as take off the Yoke of Oppression from the *Conscience* of the *Quaker*; I say from *Conscience*, I do not say nor mean from the *Quaker's Estate*; for there is no Reason he should have a Privilege for the Ease of *his Estate*, any more than another Man, but for the Ease of *his Conscience*; Law, Justice, Religion and Reason pleads, and so I hope will our Legislators.

Their Extream Indulgence towards their Women, who Ramble about the Country, when they ought to be at Hoime, according to the 1 Tim. 5. 14. is an Argument that their Rules of Fellowship or Discipline are not yet well digested; for tho' they may be too Severe in some Cases, they are too Lax in others.

Another Instance we have, in their permitting certain Men to hold Fellowship with them, tho' they give 'em much trouble by their crack'd-Brain'd Rattles about the Streets; that can have no other signification in it, but to proclaim the Person distracted.

Another Instance is, their Indulgence towards Persons, that by the same Power as the last mention'd, disturb Ministers at Church, or at least the People there, by their imposing their Impertinence (as Divine Impulses) on those that know 'em to be mistaken: And when we complain of these Follies and Absurdities to some of their more sensible Men, they commonly turn it off with this, viz. *They are very Honest, but mistaken Men.*

I have Learn'd from some of their Female Advocates, that there are a sort of People amongst them, that seem to differ from the main Body or Society, about these Women-Preachers, since they think 'em preferable to the Men; not only in point of the Charming Eloquence of some, and Jingles of others, but also in point of Authority, since they look upon 'em to be pointed out by the Royal Prophet, in the 68th Psalm, and

11th verse, which some Learned Expositors have rendred to the Feminine Gender. But at the same time, they should consider the force of an undisputed Text, and that is; Isa. 3. 12.

In all these Ease and Indulgent Methods, however abus'd, 'tis plain that they have a good stock of Charity, which is preferable to all other Gifts; or else a Matter of so great Consequence as this is, would not be so easily pass'd over; for certain it is the Imoralities of Life some Persons may happen to fall into, are not of so fatal Consequence to the whole Society, as those Ridiculous Practices a few wilful ignorant People run upon, under the Notion of being Divinely Inspired.

So you will own I have used great freedom and plainness, as well as Justice towards the *Quakers*; and according to my Promise, I shall use the like Justice to Mr. Bugg. In Page 2. of his Preface, he saith to the Hearing *Quakers*, " As ye Believe in God, so ye ought to Believe in Christ; which, says he, " if you will do, you must deny your own Teachers; since they are such as Teach, 1st, That all that Preach Faith in Jesus Christ, as he is in Heaven above, are Deceivers; " 2dly, They deny Jesus of Nazareth to be the Christ, the Son of God: 3dly, They reject the Ordinances of Jesus Christ: " 4thly, They deny the Holy Scriptures to be the written Word of God: 5thly, They undervalue the Death and Sufferings of Jesus Christ, and exalt their own as greater, and more unjust. And in Book Pag. 3. 6thly, They deny Magistracy and Government as such: 7thly, They exalt all their own Writings, above the Holy Scriptures: 8thly, They deny the Ever-Blessed Trinity: 9thly, They are Charged with Idolatry: 10thly, And with horrid Blasphemies: " 11thly, And their Light Within, as Taught by them, leads them into the abovesaid Errors and Idolatries, as also Sinless Perfection, and Infallibility; so that they neither make Publick Confession of their Sins to God, nor beg Pardon for Christ Jesus sake.

Mr. Bugg must own that I have fairly transcrib'd and digested his Articles against the *Quakers*, and to prove them, is the Design of his whole Book; which had he done as fairly, as he has foully Charged them, I had not said a word for them, but should wholly quit them, as Hereticks of the worse sort.

Quiwolla

Well,

Well, Sir, how shall we know whether those Charges are true or no? We must have recourse to the Living, or the Dead, or both, to know the Truth: If you ask every living Man, one by one, under the Character of a *Quaker*, they will as much deny and detect 10 of these 11 Articles, as you, Sir, do the *Alcoran*, or any Heretical or Damnable Doctrine whatsoever.—Nor will the Works of the Dead make out this Charge, any more than the Testimony of the Living; unless it be by such a way as you may make the most Orthodox, Hetrodox, and the most Loyal the greatest of Rebels. I confess I have not all those Books Mr. *Bugg* quotes for Proofs of their Heresie, &c. but some I have, and from the Observations I have made, I find Mr. *Bugg* is a very loose and profane Author, an unjust Transcriber, a Defacer rather than Reader of Books; if those he has quoted, which I never saw, are mangled after the same manner these are I have seen. I do not wonder (if you give Credit to Mr. *Bugg*) you have such an ill opinion of these People; for by the same Rule, if you will give me equal Credit with Mr. *Bugg*, which I know not why you should not; I would (had I Impudence enough) undertake to render all our Church Champions Men of Fame for Learning, for Loyalty, for Piety and Christianity, to be Promoters of Atheism, Deism, and Antimonarchical in both their Principles, and Practises. But I thank God, I have more Grace, than to entertain such Villanous thoughts of Persons, whose Lives and Labours manifested their Zeal for the Supporting the Common Cause of Religion in General, and the Protestant in Particular.

" In Page 2d, of his Book, to anticipate his Readers Judgment, he saith, What signifie all their late fair Confessions, " since their Prophet *Edward Burrough* hath Taught that the " Scriptures are not the Studying Rule of Faith and Practice, " and that they neither teach to Worship or Serve God. He " adds, That as the Christians in General, esteem the Scriptures the Rule of Faith and Practice, so the Turks do their " *Alcoran*, bnt the Quakers, *George Foxe's Journal*. All these has Recourse to their several Standards. The Christians to the Bible: The Turks to the *Alcoran*: The Quakers to *George Foxe's Journal*.

Allowing

Allowing this to be true, *Sir*, I have done being any more or longer an Advocate for them; and if you believe this to be the true State of the Case, I am Moraly sure you cannot chuse but have, as I should, a very frightful Idea of them. But, *Sir*, I know it to be most egregiouly false, as doth Mr. *Bugg* himself, to whose Conscience I appeal in this Case. But, *Sir*, you your self know it as well as any Man; for *Foxe's Journal*, which he says is their Standard, as the Bible is the Christians, was never seen 'till the Year 1700.

Besides, 'tis a pretty Story indeed, to conceive that a *Journal* of a Man's Travels, his Imprisonments, his Conferences, &c. should be a Rule of Faith and Practice; Oh Idle and Impertinent, as well as malicious Scribler!

His Quotation out of Mr. *Burroughs's Works*, *Fol. 485.* I have examin'd, and find him upon the Subject of the Rule of Faith, whether the Scripture, or the Spirit; and Insisting on the latter, he saith; "The Apostle commandeth to walk in "the Spirit, and that which we are to walk in is our Rule. "And as many as are the Sons of God, are led by the Spirit "of God, and then the Spirit is their Rule, and that guides "the Feet in the way of Peace; and in the Spirit is God wor- "shipped, for they that worship him, must worship him in "the Spirit and in the Truth, and such he seeketh to worship "him; for 'tis in the hearts of his People, and within them, "that God revealeth himself by his Spirit, for it is the Spirit "that revealeth the things of God; and none knows the things "of God, saving by the Spirit of God; and that revealeth "God, and teacheth to worship and serve God. And the "Scriptures they declare of the Rule and of the Revelation "of God, and are a declaration of all things which are to be "believed and practised by the Children of the Lord. So that "the Scriptures (abstractly consider'd) are not the standing "Rule, neither do they (immediately) teach to worship and "serve God, but the Spirit that gave forth the Scripture: "Thus far Mr. *Burroughs*.

The Case is now put in its true Light, and any man without Spectacles may see, if Envy has not blinded him, that the Design of all these Lines was not to lessen the true value of the Scriptures, but to exalt the Spirit, which must be allow'd

to be a right Notion; for if we do not exalt the Holy Spirit above the Holy Scriptures, we must quit that Christianity the Holy Scriptures are a most excellent declaration of.

Sir, The Prayers of our Church are not, that the Scriptures may teach or enable us to worship and serve God but for the Spirit, yet at the same time we know the Scriptures to be of unspeakable Benefit, but they cannot beget Faith, or move to Practice, without the inward heat or fire of the Holy Spirit. And in all the Disputes about the Rule of Faith and Practice; whether the Spirit or the Scripture the *Quaker* says no otherwise, than that the Spirit must have the Precedence. I confess 'tis rather a strife of words, than any thing necessary to Salvation, since both Parties agree in the Verity and Authority of both. In our Publick Prayers we make the Spirit the efficient Cause of what is really good in us, or wrought by us, and for it we Pray in these words, in the Collect for the 9th Sunday after the *Trinity*. *Grant to us Lord we beseech thee, the Spirit to think and do always such things as be rightful, that we who cannot do any thing without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord, Amen.*

And for the 19th Sunday, *Th God, soasmuch as without thee, we are not able to please thee, mercifully Grant that thy holy Spirit may in all things Direct and Rule our hearts through Jesus Christ our Lord, Amen.*

By that time, *Sir*, you have well compar'd and consider'd the above Prayers, and the *Quaker's* Notion of the Power and Preference of the Spirit, you will not think them so remote from the Orthodox Truth as Mr. Bugg has represented them: But to insinuate that the *Quaker's* Standard is *Foxe's Journal*, as the Bible is the *Christians*, or the *Alcoran* the *Turks*; is such a piece of Wickedness none could be guilty of, but such an one as *Milton* has found in his *Paradise Lost*, Fol. 95. thus—

—————Compells me now
To do what else, tho' Damn'd, I should abhor,
So spake the Fiend, and with Necessity
The Tyrants Plea, excuse his Devilish Deeds.
Pray,

Pray, Sir, did you ever know any Quaker preferr the private Spirit, Fancy or Imagination of any Man to the Scripture. Is it not common with them, as well as all other Christians, to subject all to the Text; and whoever has any impulse contrariwise thereunto, is it not by them condemned for false fire? I am sure I have heard so, and believe so from my own observations; and therefore I say, as before, all the Controversies on this Head, is a meer Logomachæ, or Strife of Words.

The next thing that comes under my observation, is, Mr. Bugg's bringing in *William Catton* saying, for this very End were we (Quakers) raised up to over-turn the World: viz. saith Mr. Bugg, Monarchy, and Civil Government as such; and to make it look like their Principle so to do, he pretends to quote *Burrough's Works*, Fol. 244. Now, Sir, that you may be Judge your self of the sincerity and management of this Author, I will take the pains to Transcribe the Place, which has this Title, viz. "Concerning the World in "General, and the State of Things as they have been, and as "now they are, this Testimony I give to the whole World.

Darkness hath been over the face of the Earth, and thick darkness hath covered the People for many Ages; the Beast hath reigned upon the face of the whole Earth, and all Nations have been subject to his Power and Dominion; even the Kings and Princes of the Earth have given their Power unto him; all the World have wondred after him, as it is written, and the whole World hath worshipped the Beast and his Image; he hath power to kill all that would not worship him, both Small and Great, Rich and Poor, even all have been subject to his Government, and he hath had power to war against the Saints, and to make war with them, and to overcome them, even all that would not worship him, he hath had power to kill; the Rule and Government of the Son of God hath not been witnessed among Men for Ages, nor the true God known, nor manifestly worshipped in Spirit and Truth; but he hath been a stranger among men, and they have been ignorant of his Ways and Judgments, and all People have been doing that which is right in the sight of their own Eyes, and God hath been forgotten days without number; the living Fountain hath been forsaken, and many broken Cisterns have been hewn out,

out, which have not holden pure water; great Soils, and continual Abominations have been acted in the sight of God, and the measure of Iniquity hath been fulfilling through many Generations, and it is grown nigh to the full; the Law of God hath been made void, and his grace hath been turned into wantonness, and all things have been out of good order; Kings, Princes, Rulers, Governments, Laws and Decrees have been corrupted, and not right in the sight of the Lord; Oppressions, Tyranny and Vain-Glory hath abounded in the Nations, and Justice and true Judgment have been neglected, and Mercy in Truth have been Strangers, and the World hath been filled with Violence, and the whole Earth stained and polluted with Oppression, Injustice, and Cruelties; and the Cry of the Poor hath not been heard; every one have sought themselves, and not the Lord, nor the good one of another; the Kings and Princes have not been perfect nor upright before the Lord, but Vain-glory hath abounded, and Superstitions and Idolatries have reign'd over them, and Unrighteousness hath abounded, and self-seeking, and they have risen one against another in quarreling and destroying one another, and to gain one anothers Dominions by Craft and Policy, and strong hand, and the Poor have been oppressed and trodden down, and thousands of thousands destroyed, to fulfil the Wills and Lusts, and Pride of their hearts; all this have been evil in the sight of the Lord, his Soul hath been weary with it, by the destruction of his Creatures one by another; even Rulers, Teachers and People, have all been out of the way, and subverted from that wherein God hath pleasure; and the Prince of Darkness hath ruled in his Dominion, swaying all under his Government, and even all things both of Civil and Spiritual Concernment hath been out of the Council of the Lord: Oh! what Cruel Injustice and Tyranny in Civil Government; Oh! what abominable Superstitions and Idolatries have been in (supposed) Church-Governments; 'tis a vexation to the Spirit of the Lord to consider of it, and the Righteous Soul hath long cried out and mourned under it; and because of it is the Lord of Heaven and Earth risen to overturn Kings and Princes, Governments and Laws, and he will confound and break down all Tyranny and Oppression, under which the Poor have groaned; and he will change Times, and Laws, and Governments, there shall be no King Ruling but Jesus,

Jesus, nor no Government of force, but the Goverment of the Lamb; nor no Law of effect, but the Law of God; all that which is otherwise, shall be ground to Powder, the Kingdom of the Most High shall Rule among Men, and the Kingdom of this World shall be changed, and shall become the Kingdoms of the Lord, and of his Christ; and the Lord shall be known in the Earth, to be a God of Truth, of Righteousness, Justice and Mercy, and Truth shall be exalted, and true Judgment shall be set up in the Nations, and the Worship in Spirit and in Truth shall be establish'd; for the Lord is gathering his numberless number to stand before his Throne without guile in their mouths, and without fault before him.—Thus far E. B.

I wish with all my heart, the *Quakers* nor we may never have worse Prophets than this; 'tis safe Prophecying what is Recorded in Holy Scripture. I think truly we in *England*, of all sorts, from the sense of our own Peace and Plenty, as well as some of our Neighbours Oppressions, Wants and Miseries, must agree to what Mr. *Burrough* has said, with respect to what is past, and pray for the accomplishment of the rest. And this I conceive, Sir, we may upon a Christian Principle do, and be no Enemies to Monarchy or Civil Government as such, nor seek to overturn the World, unless in St. *Paul's* way; and to such an Overturn, *viz.* *From Idolatry, to serve the Living God,* 'tis the Duty of every Man to lend his hand and heart.

But can any thing be more vile than this Mr. *Bugg*, to pick out here and there a Word or Line against Tyrants (of which there are but too many in *Europe*, without going over all the Earth) and leave out the Reasons why those words were used. 'Tis by this Method, and the others, Sir, the *Quakers* are made Enemies to Monarchy, and to Civil Government as such, nay Overturners of the whole World.

His Five Articles more on this Head, from *Numb. 2.* to *Numb. 7.* I have not the Books to Examine, but take it for granted, they are of the same sortment with those out of Mr. *Burrough's*, which I think I have given you satisfaction in. However, there are many things in those Five Articles, too true to make a Jest of.

viz.

Viz. That there are many Earthly Kings that Crucifie Jesus.

That too many Doat on a King.—

That there has been few Kings since Christ, but what were amongst the Apostate Christians.

That there was a time when the House of Lords was esteem'd a nasty thing; but since that time, there has been better Lords, and a better House, and the Nastiness, which is Persecution for Conscience sake, cast out of their House.

As to Gleebs, Tythes, &c. which less renders the *Quakers* Enemies too, I confess 'tis a Scandal to the Reformation it should continue as it does to this day; our Clergy cannot recover them, without having recourse to the 27 H. 8. Ch. 20. which declares 'em to be given to God, and Holy Church, as is said before. I wish our Noble Peers, as well as Commoners, would consider well hereof, since that is the main Cause of the *Quakers* refusing to Pay Improper Tythes. What he quotes *George Foxe's Journal* for, about choosing Parliaments by majority of Voices, &c. we have seen too frequently verefied, since there is not only respect of Persons, but very unfair dealing, to the oppressing, as he says, the Righteous, if any such there be. But what then, because 'tis not so good a method as will answer all objections, is it not therefore the best we have hitherto found? most certainly.

By that time, Sir, you have purged Page 6. of all his— false and unfair quotations, you may read the rest, and not think it needs a Defence, or Vindication.

In Page 7. he quotes *Samuel Fisher* as an Enemy to King *Charles the First*: For in a Message to O. C. he (*Fisher*) tells Oliver, &c. that they were in the Earthly, Sensual, Carnal, Wrathful and Malicious Nature: and tho' they had the voice of Jacob, yet their hands were the rough hands of Esau; wherewith they covetously and cruelly handled their Brethren; for which, says he, the Lord will spread Dung upon your Faces.

What Royalist in the Kingdom could have spoken a greater Truth? But who were those Kings the terrible *Quakers* were to bind in Chains? Oliver it seems bound them so with *Esau's* rough hands, that they pronounced Judgments upon him, and for K. Charles, he was in no Capacity to bind them that were not, for in his Reign, the Name of a *Quaker* was not known.

Therefore

Therefore binding Kings in Chains, and Nobles in Fetters of Iron, must be understood of some Kings in *Nubibus*; Or else it is Mystically to be understood. And that Mr. *Bugg*, who knows their Allegorical Way of Preaching, as well as Writing, cannot be Ignorant of; but as Love, so Hatred, where it can not go, will Creep.

Tho' I have gone to *Fol. 7.* which Mr. *Fishers* Message led me to, yet must step back to *Folio 6.* where Mr. *Burroughs* is quoted, Works *Folio 522, 524.* for saying to the Ministers; *What have you Ministers lost the Lord, to be your Strength, that you must flee to Man,* (viz. the Powers of Earth) *for Help; must they make Laws to Establish you, and set you up, this is plain Dealing, &c.* I have narrowly Examin'd the Quotations, and find that Mr. *Burroughs* did say, *This is plain Dealing*, but I deny that there is any such Sentence as quoted by Mr. *Bugg*. But allowing it to be a true Quotation in part, is there any Need of a Vindication? I troug not, since every Body knows that 'tis too true. That all Nations, yea all Churches has drink'd too much of the *Whores Cup*. And that the Civil Magistrate, who hath been Drunken therewith, has been that Beast, which has carried the Whore, and made War against the Saints of the Most High God. Pray, who was it that handed about the Golden Cup of *Non-Resistance*, and *Passive Obedience* in the former Reigns? To make the People Drunk with Slavish Notions and Principles? Were it not those very Men Mr. *Burroughs* speaks of. And who is it now under the Glorious Administration of Queen *ANN*, that hands about the quite contrary Doctrine, of Nature Rebelling against Principles, and that there ought to be no more Accommodation, Peace or Union between the Church and Dissenters, than was between the *Jews* and *Samaritans* in our Saviours Time. The Sheriff of *Summersetshire*, Sir, had a Chaplain the last Assizes, that was able to hand about such a Bumper, full of this fort of Intoxicating Liquor, enough to make a whole Country fit for *Bedlam*, both Judge, and Jury, &c. Had they but taken a good Sup of it; But God be prais'd, they had more Grace, as well as Wit.

To bring up the Rear in this *Anti-Magistratrical* Reigment, Mr. *Burroughs* is again quoted (for now he has brought him in

in against Parliaments, as well as before against Monarchy) we stand witnessses against Parliaments, &c. for which, he quotes Fol. 501. his words are these in the place quoted, Read, and Judge—“ And Witness, says E. B. we stand against Rents, “ Tythes, Temples, Swearing, and all the Carnal Worship “ set up and upholden by outward Laws and Powers which “ would Limit and Restrain the Spirit of the Lord, which is “ grieved and daily cry out against these Abominations.— “ Witness we stand against Parliaments, Councils, Judges, Ju- “ stices who make or execute Laws in their own Wills over “ the Consciences of Men, or Banish for Conscience sake; and “ to such Laws, Customs, Courts, or Arbitrary Usurp'd Do- “ minion we cannot yield our Obedience. Yet we do declare, “ as it is testified in all Counties, Cities, Goals, and Prisons, “ to Judges, Justices, and others, that as we Preach Christ “ Jesus alone in the things of God, to be our Law-giver, so do “ we own him to be our King, and own Magistracy in Civil “ things, not resisting any, but following his Example, who “ was made perfect through Sufferings, and for his Salvation “ we wait, 'till he alone plead our Cause; thus far E. B. in the place quoted. Concerning all which, I say 'twas Nobly said of him, it needs no defence, for 'tis plain he referrs to matter of Fact, which shews Principle kept Nature from Rebelling, how much soever it was rouzed; and to testify against Parliament, Judges, and Justices, &c. who make and execute Laws in their own meer arbitrary wills, over the Consciences of Men, was and is every true English-mans Duty. Now, Sir, you have it all out, behold what Enemies the Quakers are to Monarchy, Parliaments, Judges, yea all Magistrates as such, overturners of the World, &c.

The Book he quotes in his 14th Article, viz. *The West Answering the North*, I never saw; but my Lord Clarendon's History, as well as Rushworth's Collection I have, and to them I referr you, in Answer to this Charge against the Quakers, about the Decolated King, my Lord Stafford, and Archbishop Laud.

His 15th I likewise never saw: But, Sir, I will joyn Issue with you upon this 15th Article; that if it be a true Quotation, I will never say a word for the Quakers; and if it be false,

false, you shall never look in one of Mr. Bugg's Books more. Sir, I know 'tis none of their Language: I do not wonder the Quaker takes so little notice of this Scribler, since he is so very perfidious, that 'tis almost scandalous to follow him; Fuller and he should keep House together.

To raise Money for Mr. *Leshly* to write the Grievances of the High-Flyers, as Politicians, I know none can blame them, for he has wit to do it, as well as most of the Party, and the Church comes under no Reproach hereby; but to raise Money for Mr. *Bugg* by Recommendatory Letter from their Lordships, and for them to discover their own Blind sides, by extolling his Work, is a horrid Scandal on the Church, instead of a Service, as they ignorantly suppose.

Mr. *Bugg's* Drollery on *G. Fox*, as well as his fictitious Dialogue, merits no Answer nor notice, except that of *D' Foe's Dog*.

The next thing I observe, is Page 11. what he calls the Quaker's Confession to the Parliament (concerning the Holy Scriptures.) This, Sir, comes within the compass of your Knowledge, and therefore you must own 'tis not Genuine; can you think he does not know what is? But, Sir, he had, even in this a mischievous Design, as he has in all the rest, much like *Milton's Infernal Cabal, Paradise Lost*, Lib. 2.

For in Page 12. he says (as he has before) that *E. B.* denies the *Scriptures to be the standing Rule*; but pretends the Quakers, by that Confession to the Parliament of the Holy Scriptures being given by Inspiration, means not the Bible, but their own Books are the Holy Scriptures that are given by Divine Inspiration, and so has trick'd the Government with that Knavish Mental Reservation.

Indeed this Passage did stir my Choler more than any one besides; and I do profess to you, that had I met with Mr. *Bugg* in a Convenient Place, I should be willing to interrogate him with an Oaken Towel upon this Subject, to know whether this be true or no; and in so doing, I cannot think Nature would rebel against Principles. I take it to be a Lye of the first magnitude.

But if the Quakers has so gull'd the Government, as he pretends, I profess I cannot think their Punishment even the Shortest Way, too severe for them.

Sir, This is a Sin so presumptuous, that the Pope and his Sacred College of Cardinals, cannot have Brass enough to forgive; and yet, *Sir,* this is for Service of our Church, and the Author Recommended to the Favour of our Clergy, and his Writing to their perusal, by the Right Reverend Father in God, *Fa. Lincoln*, as appears, *Page 25.*

In *Page 13.* he has what he calls the *Quakers Address to Christendom's People*—which I own is a very odd one; yet not so odd, but I have seen as bad produced by some of our Church-men, not only against King *Charles IIId*, *James the IIId*, but also in the Reign of the Glorious *William*, and the present *Ann.* *Sir,* the *1st*, *2d* and *3d* Volumes of *State-Poems* will furnish you with Instances enough; but no body before Mr. *Bugg*, had the Impudence to Entitle any Society to the Satyr or Bembast of Witty or Ignorant Poets. Nor are the *Quakers* to this ridiculous Rhime of *John Love*. I own to you, *Sir*, I have several times talk'd with Men of Sense about this *Love* and his Address; and all the Answer I had was, the Lines were stolen, and the Man himself, Brain-sick, tho' not so bad yet as to be kept up; yet so bad, as to give them a great deal of trouble; as all Societies must needs have with ignorant wilful People. I hope, *Sir*, I have said enough for your satisfaction about this *Love's Address*, at least 'till you hear any of the *Quakers* justifie him, or it.

But Mr. *Bugg* says, *Page 14.* that they (the *Quakers*) were always against fighting, when it was in Defence of the Protestant Religion, but great Encouragers of *Oliver*.

When if you please to look back, you will find every one of his Sixteen Articles, (for which he has brought so many quotations) against Civil Government as such, Monarchy as such; Parliaments as such, were all in *Oliver's* and the Parliaments time? Not one in any of our Kings Reigns, and yet great Encouragers of *Oliver*. Oh rare Logician, Historian, and Church-Advocate?

Page 16. When thousands of us *Quakers* went into the Front, &c. Away Impertinent! when they turned *Quakers*, every body knows they were turned out of both Front, Flank and Rear too.

In Fol. 17. he begins his Charge against them about the Scriptures being Dust, Death, Beastly ware, a tottering Foundation, an Idol, a *Lesbian Rule*, &c. For Proof he refers to *Fisher's Works*, but no Folio.

I have examin'd *Fisher's Works*, and where I found *Lesbian Rule*, it was upon this occasion; 'tis in Fol. 175. He saith thus: "While the said T. D. by his twining it (the Scripture which way he finds it will fit him best; proves it so to be, no less practically to our hands; yea, *Quid verbis opus est cum facta loquuntur*. Doth not T. Danson make a very Nose of Wax, a *Lesbian Rule*, a meer piece of Lead of the Letter, a Reel in a Rule? &c. thus far S. Fisher. Now, Sir, what think you of our Servant of the Church? Is he not like to do us great Service? meriting another Purse of Guineas? Is he not a valuable Author, his Writings worthy the perusal of our Clergy? may we not take all for granted he says or quotes? Good God, what horrid Prophaneness and Impiety is this, for Men to make a meer Jest of Religion, to think it no Robbery to plunder and destroy Men and Societies of their good Name, to say any thing of them, or (in their Name) for them, that may make them Ridiculous, or obnoxious to the Government; and all this under pretence of Serving the Church; but 'tis such a sort of Service as the *Propaganda Fide* in *Forsmota* used; of which, a late Converted Author tells us pretty Stories. But I could not think such Villains were to be sav'd, or encourag'd within tye Pale of our Church.

Sir, the Contradiction and Inconsistency that he would endeavour to fasten on the *Quakers*, is not worth my notice, at least to Reply to: I shall only Remark thus much; that suppose G. Bishop, or any other of the Primitive *Quakers*, had in the heat of Controversy carried the Argument too far; as for my part, I believe they did, and I know not who do not, when deeply engaged. I say, suppose it was, we see the Modern *Quakers*, tho' they have a value for their Predecessors, do not walk in those rugged steps, nor so near a Precipice; in which, they follow the Example of the most Able and Valuable Authors of our Church; yea, and of all other Protestants; whose first Fruits were attended with more Heat and Resentment, than latter and clearer Productions. So I must end this Subject

of the Scriptures being Dust, a *Lesbian Rule*, &c. with debiting Mr. *Bugg* for many scandalous Reproaches, wilful Perversions, and notorious Abuses; since I am sure the *Quakers* and all Protestants differ about the Scriptures Authority, only in words. What I say for them, or against Mr. *Bugg*, shall be from certain knowledge; and therefore, dear Cousin, I must beg your excuse for my being so positive. I shall pass over his 21, 22, 23d Pages, since I have not the Books quoted, but to take up so many Pages to vent a foul Stomach (for doubtless 'tis of the same stamp with the other examin'd) is to abuse his Readers with a witness, and is a plain Indication that he is not Converted to a better State than when he was a *Quaker*.

But in *Page 23*, and 24. he Charges them from Mr. *Penn*, with *Excluding Faith in Christ Crucified*, and *Allegorizing* quite away his *Death and Sufferings*, &c. nay that it had been better we had had no account thereof, since *Faith in the History thereof* (says W. P.) is a deadly *Poison* these latter *Ages* have been infected with.

Sir, Mr. *Penn* being a Person well known to you, one that you have often had Conversation with, at several Places, and upon several Subjects, I dare appeal to your self, whether you can think Mr. *Penn* truly represented in this Case, or that he ever designed any Disrespect or Reflection on the New Testament; his words verbatim are these, viz. *The Distinction betwixt Moral and Christian*, says he, *and the making Holy Life Legal*, and *Faith in the History of Christs outward Manifestation*, has been a deadly *Poison* these latter *Ages* have been infected with, to the destruction of *Holy Living*.

'Tis Indisputable, Sir, that Mr. *Penn* could not think the History of the New Testament was of any venomous Nature, since he had but a few Lines before, said it deserv'd all humble and reverend Credit for ever, to bind Men to receive, fear and worship him, viz. Christ. But the thing enveig'd against by Mr. *Penn*, was the Historical Faith Men had settled themselves in, to the destruction of *Holy Living*.

Thus the Learned Mr. *Fuller*, in his *Pisgah's Sight*, fol. 251; upon account of the Arks being at the House of *Obed-Edom*, says; Divine Ordinances, according as their Subjects receive them,

them, are either **Cordials**, or **Popsong**. And the Ark brought with it either a Curse, or a Blessing, where e'er it came. Is not Mr. *Fuller* now, as great an Heretick as Mr. *Penn*? And that this was Mr. *Penn's* sence about the History of the New Testament, and Faith in Christ, is as clear as the Sun at Noon.

'Tis out of my Province, *Sir*, to say any thing more with respect to the quotation from his Lordships, with the attendance in the Margin, fol. 25. only that the Law of *Moses* is not strictly observed in the yoaking.

His setting Mr. *Coole*, Mr. *Feild*, &c. against G. *Bishop* and William *Bayly*, &c. at Jacob *Franklins*, *Sir*, is the most witty Turn he has in his Book, because that is the most likely Place for 'em to go together by the ears; especially should they drink as the Six Clergy-men of our Church did at——I forbear to say more of that Story, or their Song.

But that there are amongst the **Quakers** Men of different Sentiments, I very readily believe, as there are in our Church, and yet hold the Catholick Faith; nay as there were in the Apostles time, when the Holy Ghost did reside amongst them; nevertheless this difference does not destroy Charity, no, nor Unity neither.

Look you *Sir*, I am almost weary following this Mr. *Bugg* in his quotations, he has more time, and is better paid for his Labour than I am like to be, and therefore I must dispatch him; assuring you I have made my Remarks and Replies to the most material quotations I find in his Book, where I have had the Books to examine: And as I find him False, Partial, and Malicious there, so where I have not the Books to examine, I take it for granted, they are treated after the same fashion these are I have compared. And I assure you 'tis an Argument to me of the soundness of the **Quakers** Constitution, with respect to Faith, Doctrine and Practice, since no more degrading Stories appear against them. For as no Man was capable of knowing more of their inward Defects than Mr. *Bugg*, so no Man could be more ready to Publish them to the World than he; for doubtless should you or I turn such Inveterate Enemies to the Church, as Mr. *Bugg* is to the **Quakers**, we could fill up a *Black List* of unacceptable Truths, which would not make for the honour of our Church. But when all

is

is done, I must commend the *Quakers* Christian Temper, that under all the Provocations that Malice, Folly, Wit, Learning, Ignorance, Pride, Revenge, Covetousness and Impudence can say, or cast upon them, they still keep their Temper, maintain their Ground, and receive all the Shot with that presence of mind *Epietus* did his Master's breaking his Leg, which is no small Argument in their favour; that let Envy say what it will, they are the Followers of him that gave command to his Disciples that they should Love their Enemies, and not render Evil for Evil, but overcome it with good.

I shall now, Sir, take notice of your Letter, and particularly of that part of it, where you *Take it for granted that the Quakers will, being let alone, break themselves to pieces upon such and such Rocks.*

Indeed, Sir, I must confess there is in my Opinion much more in that, than in all Mr. Bugg's Scrible, or abler Pens: For I think of them, as our general Opinion is concerning our Representatives, that if we (by them) do not destroy ourselves, we shall not be destroy'd.—But, Sir, that you should think they will fall under the displeasure of one Branch of our Legislature, because of their Voting the wrong way (as you are pleas'd to term it) this last Election is to me unaccountable. Sir, 'tis no longer a Free-Parliament, than whilst every body, without Bribe or Menace, Vote according to the dictates of their own Reason, Interest, or Affection; and if for such a Voting, any Persons or Society shall be Threatn'd or Bully'd, 'tis time to write on the Doors of *English Liberties*, as usual on those where the Pestilence is. But, Sir, did you ever know the *Quakers* do so before? Have they not, generally speaking, gone on the other side? And what should be the Reason they trod a new Path now, but only because they would obey their Sovereign, and not follow those Gentlemen that were for trying dangerous Experiments, at the hazard of *Europe*.

You can never think that they went with the Whiggs for the sake of the Presbyterians, but for the sake of the QUEEN and Government, which the *High-Church Memorial*, &c. it seems would overturn. For, Sir, if you are Opinionated like the *Memorial*, that there is no medium between *High-Church* and *Presbytery*, you will, Gentlemen, I hope all live to see
your

your Error, and the present Un-persecuting Moderate Church so Establish'd, as that all the Wheedles on one side, and Insults on the other, will not be able to move her from her Love and Practice of Moderation.

I know, Sir, the aversion many *Quakers* have had to the Whiggish Interest, has not been from any other Reason than this, *They have been too nearly allied to the Presbyterians*, who are as unfit for Government one way, as the *Highest Flyers* are the other way ; for neither know how to command their own Tempers, and to stop when and where 'tis well ; for as the one would be too easie and indulgent towards the Gaudy part of the Church of *Rome*, which in process of time might be of very dangerous Consequence ; so the other would be carrying on the Lord's Work of Reformation, 'till they had destroy'd all Charity, as well as broke down all Windmills that were built with Vanes, in the manner of a Superstitious Cross ; so that which has been, may be ; and therefore as the *Presbyterians* are good Subjects, whilst the Church-men sit at Helm, so let 'em be kept in that Station with all other *Dissenters*, and there is then no fear, but if our Church will be Charitable towards them, they will be very faithful to the Church.

But indeed, Sir, it is a very great piece of Ignorance in some of our Church, whenever they observe a Christian Temper, and Prudent Conduct either in Lord, or Commoner ; that Gentleman has presently the Character of a *Presbyterian* fix'd on him ; and so to avoid that Reproach, many Gentlemen to give proof of their distance from them, will even Land in Popery, tho' it be only in spight of the opposite Party. So it was even with some of the *Quakers*, rather than joyn with *the one*, would fall in with *the other*. But the 134 has made as Wise Men of the *Quakers* this year, as K. James did of us in 1688. I wish they may hold it longer than many of our Church did.

But, Sir, that you should think they will split themselves upon their Affirmation, because some are dissatisfied therewith, is with submission, I conceive, an Error on your part. And my Reasons are, First, Because they are not held together by approving or disapproving such or such Articles, whether it be of Faith, or Fellowship. As for Instance, a Man having imbibed the Principles in his Youth, of an *Arminian*, or *Calvinist*,

christ; a Trinitarian, or Unitarian, a Baptist, or Church-man, &c
 (for such Instances there are to be found amongst them) I say, tho' they have held all these, and each Man may have his own proper Eyes on that account, it makes no difference as to Fellowship and Union with them, provided they are of blameless Conversations, and are, as they term it, in a State of Life, a sort of Enthusiasm peculiar to themselves. They call it a feeling of the Divine Power, which to admiration dissolves the hardest and greatest Resentments amongst them, and raises their Love to each other to such an unaccountable Pitch, as softens the hardest hearts, and makes the stiffeſt Disputer give over with this; *If thou wilt take the Right Hand, I will the Left; for as we are Brethren, there must be no Difference between us.*

This, Sir, I know to be Fact, tho' I cannot say 'tis always so, nor are they always under this Divine Influence, as they call it, but are sometimes subject to the like Passions with other Men. Wherefore, for preventing Evil Consequences that might otherwise attend, they have by mutual consent agreed to submit themselves to Prudent and well-digested Rules, for the Conservation of the Peace of their Society, and doing Justice to all other Men.

Then 2dly, they are Govern'd in all Religious Disputes by their Anniversary Assembly; which said Meeting, as I was Informed by one of the Members, has already settled the Matter in Controversy between them, in the Terms following, viz.

That none Judge or find fault with his Friend or Brother about the Use or Disuse of the Sacre; which is agreeable to what I said above, and is an Argument of great Love and Simplicity.

3dly, They have, by the Order of the abovesaid General Assembly, Publish'd Mr. Barklay's Apology; which Book in Page 550. Justifies them in the Form of Words used in the Affirmation. But, Sir, to descend to the Particulars of this Affirmation, about which, I am told your Country-Men are the most dissatisfied, as appears by not Voting for Parliament-Men.

I never did understand that any of the *Quakers* esteem'd even Swearing an Evil in it self, since God did once command it, who never did command any thing that in it self was or is Evil; so that I suppose they esteem 'tis an Evil, only because they

they think Christ forbad it: In which, I must confess the Text *Math. 5. 34.* favours them. Much less can any of them believe the Affirmation, (against which that Objection does not lie) an Evil in it self, so that the Evil is to him only that thinks it so; upon that I perceive, their General Meeting hath left it with great indifference; and doubtless Time will Inform these over-nice Persons better, and put them to rights in the Matter: For 'tis most evidently void of the Nature of an Oath in it self, being neither given by them, nor receiv'd by the Government as an Invocation, or Imprecation (the Essentials of an Oath) but for what it is in it self, *viz.* a simple acknowledgment or confession before Men, of one of the Attributes of him who is the only True and Everlasting God.

I hope, from what I have said, you are or may be satisfied they are not like to be broken upon this account, nor indeed would I have them upon any other; since 'tis my real Opinion, they are very useful People in divers Respects to this Nation.

Sir, their Plainness is a check to the extream Gaudy Fops that swarm in City and Country, and will give 20*l.* for a Perruke, tho' they Mortgage their Estates.

Their plain uncouthly Dialect is a check upon the insincere Flatterer, who tells me he is my most Humble Servant, and yet seeks to Ruine me.

Their not Swearing at all, is a check upon those that Sweat almost always.

Their pressing such a strict and exact Holiness of Life, is a severe check on those that have little else to depend on, besides an affronting Impudence.

So that I say in the whole, I take 'em to be a very Serviceable and Useful People to the Nation in General, and really merit the Favour and Countenance of the Government, and commendation of all People.

This Long Letter, *Sir,* calls me to a Conclusion, else I should say a great deal more on behalf of these People, their Principles and Practices, I mean the sensible part of 'em; for doubtless Fools and Knaves pass in the Crowd amongst them, as well as others: But before I End, I bespeak your consent. That they are not for overturning the World, unless in St. Paul's Sense. That they are not Enemies to Monarchy, or Magistracy as such.

That their Books and Authors quoted to fasten this upon them, say no such thing, when they speak for themselves; but when they speak either Heretical, Antimonarchical, or Anarchical, 'tis owing to the Interpreter, since 'tis not in the Original.

I hope, *Sir*, I have likewise satisfied you that they own the New Testament to be as Sacred as the Old, and both of 'em to be Believed and Practised, with the same respect, and under the like Penalty on the contrary, with any Protestants whatsoever. And that consequently what Mr. *Bugg* and others have said of their Alegorizing away the Death and Sufferings of Christ, and that he is not properly the Son of God, and that Faith in the History is a deadly Poison these Latter Ages have been infected withal, and that his Sufferings are undervalued, and their own exalted above 'em; and that they deny the Doctrine of the Trinity, and that they are guilty of Idolatry, and Blasphemy, and that the Light within leads into all these Errors and Blasphemies. I say, all these things are made out by no other Figure than what we have been Examining, in the Case of overturning the World, pulling down Monarchy, &c.

And as Mr. *Fuller* declared the Ark of God, at the House of *Obed Edom*, to be a deadly Poison that *House* was infected withal; I say 'tis all made out by the same Figure, and no other.

But for further Confirmation, I will give you (*secundum Legem Talionis*) a short Specimen upon Mr. *Bugg*, taken out of this *Little Whore*, which may serve for a Looking-glaſs, for him, and others to see themselves, and after what manner it is they treat the *Quakers*, against whom they think they may say any thing with Impunity.

But that amongst their Heresies, Mr. *Bugg* should bring in *Sinless Perfections*, shews the Ignorance of the Man. If he intended it as a Reproach upon them, he ought to have left out *Sinless*, and then *Perfection* had been left out in the Doubtful Gender. But to make *Sinless Perfection* one of their Heresies, is an Argument he has never (tho' so great a Servant to the Church) Read Dr. *Burnet's* Expositions on the Churche's 39 Articles; "For he that Disbelieves such a State attainable, has not the Faith recommended in the New Testament."

But to say because the *Quakers* believe such a State attainable, and that they ought in Duty to press after it, according to 2 Cor. 13. 9. Col. 1. 28. Eph. 4. 12, 13. That therefore they

do not make publick Confession of Sins to God, nor beg Pardon for Christ's Sake. This *Sir*, to my certain knowledge, is as false, as if he had said his Grace the Lord Archbishop of Canterbury did say his Prayers with *Ave-Maria* and *Pater-Noster* Beads.

Sir, what is within the compass of my Knowledge in his Book (which is a great Part) I can averr to be either most egregiously false, or most notoriously perverse; how can you blame me then for adhering to them, and vindicating of 'em; for I told you at first I lik'd their Doctrine and Principles so well, that I could not choose but love the People, tho' not their too Nice, Precize, Starch'd, Formal Outside, nor their Indulgence to Words, Whimsical, Brain-sick doubts; who are nevertheless rather to be Pittied, than Persecuted: And with all my Soul I wish 'em more Sense, and Discretion enough to follow the Examples of the most part of 'em, who are Men of good Understanding, as well as good Conduct. Pray, *Sir*, let us endeavour to follow after those things which make for Peace, and wherein one may edifie another, and not quarrel about the Shell, while the Kernel of Religion is wholly lost.

I know, *Sir*, you were a great Admirer of Mr. Lock; I wish you the like Soul, and Universal Charity as dwelt in him at his last Moments; when he said he was *In perfect Charity with all Men, and in a sincere Communion with the Church of Christ, by what Names soever it might be Distinguished.* Which was much like the Conclusion his Master the Great *WILLIAM* made, when he said he died *In the Catholick Faith*; which prevented any Party or Sect from laying Claim to him. Nor indeed was he to be Engross'd, or made a Property of by the Power of Priest-Craft, any more than is His Renowned Successor; whom God grant Long to Reign over us, *Amen.*

Lex Talionis according to Promise, *Sir*, ends this; being a Looking-Glass for Mr. Bugg, wherein he may see his own Picture in Minuture.

Caveat against Quakerism, Pag. 58. Boldness, says he, is commendable, an Impudent Boldness.—I told Pickwerth, that he was more down right than his Brethren; for if he meant as he wrote, he was according to *W. P.* the worst of Knaves.

Again, the next thing I shall enter upon, is the Discovery of that Grand Cheat and Impostor the Prophet Moses's Little Whore,

Whore, Page 15.. I'll shake them together, as a Woman shakes Feathers in a Pillow; I'll Toss them as in a Blanket; I'll turn their Insides outward, and discover their Filthiness, that the Nations may see what Monsters we Breed in England, at the Breasts of our Holy Mother the Church; and this if it please God to give me Length of Days, and Ability, I purpose to do. Here ends the Words of Francis Bugg, Servant to the Church. Behold your Servant, Sir, is it not a precious one? to tell the World the Breasts of our Holy Mother the Church breeds such Monsters? If you say I abuse his meaning, by misplacing of his Words, so say I has he done to the Quakers Authors, except in the Case of Baptism, and the Lord's Supper; concerning which, I shall at any time enter the Lists with you; either the next time we meet, or when you shall think fit to give me your Arguments for the necessity of the Practice: In mean time, Sir, pray do me the Honour to believe that I am your great Admirer, Faithful Friend, and Affectionate Kinsman,

THOMAS BROWN.

4th Septemb. 1705.

Eclea-Nobj-moni.

FINIS.

